

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 1.

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VOL. II.

FOREIGN INTELLIGENCE.

MISSIONARY STATIONS AND MISSIONARIES.

In the first volume of the Religious Intelligencer, was given a brief sketch of the principal Missionary and Bible Societies throughout the world. The editor has since received an enlarged *Geographical list of the various Protestant Missionary Stations and Missionaries throughout the world*. As this general Schedule would occupy more room than our plan will admit of, we give only the following introductory remarks from the Missionary Register, with a summary of the Missionary stations, and Missionaries; from which the reader can form a general view of what has been done by Christian zeal and love in planting these comparatively few little Nurseries of mercy, although he can form no adequate conception of the vast field of desolation over which they are scattered.

Europe, Asia, Africa, North America, South America, and the West Indies, are the principal divisions under which the following List is arranged. These Divisions are formed into such districts as appear most natural. In arranging our view of Christian exertions in Asia, the most populous and interesting quarter of the globe, we have adopted the following order:—Tartary—China—Continental India, comprehending both Peninsulas and the Northern Districts—Ceylon—Insular India, including Ceylon, and the immense groups of islands which lie south of the Farther Peninsula and China, on or near the Line—Austral Asia, comprehending New Holland and its neighbouring Islands—and Polynesia, or the almost countless Islands of the great South Sea.

In each Division, or District, the Stations and Missionaries of the different Societies, with the date when most of the Stations were occupied, are placed under the names of their respective Institutions. The Societies occur in

the order in which they began their exertions in the different countries.

The order in which these Societies were formed, or entered on their labours among the Heathen, was as follows:

Society for propagating the Gospel in Foreign Parts	-	-	-	1647
Christian Knowledge Society	-			1698
Royal Danish Mission College				1706
Scottish Society for propagating Christian Knowledge	-	-	-	1709
United Brethren's Missions	-			1732
Wesleyan Methodist Missions	-			1786
Baptist Missionary Society	-			1792
London Missionary Society	-			1795
Edinburgh Missionary Society				1796
Church Missionary Society	-			1801
American Board of Commissioners for Foreign Missions	-			1809

The expenditures of these different Societies, on objects connected with Missions, amounted, during their last year, so far as we have been able to estimate it, to about *sixty thousand pounds*, or 266,666 dollars.

The Christian reader will see, with regret, from the following List, that, after all that has been said on the subject of Missions to the Heathen, there are not yet *two hundred and fifty European protestants* gone forth on this errand of mercy, even in the various characters of Missionary, Catechist, and Schoolmaster, of which the List is composed. About *fifty native teachers* will be found in the List; though doubtless, more accurate information would augment the number.

Beside these, there are, perhaps, *one hundred English Clergymen*, who occupy the important office of Chaplain, in British Colonies, Garrisons, and Factories, or under the East-India Company, many of whom are promoting, with great zeal and ability, the extension of Christianity among the Mahomedans, Heathens, or slaves,

near whom they are situated; and are thus treading in the steps of noble minded and disinterested members of their body, who are now gone to their reward. The names of Brown, Buchanan, and Martyn, will survive the world. And we cannot but hope that there is an increasing conviction among this honourable class of men, that they lie under a high responsibility in the use of the advantages which their situations afford for the diffusion of Christian Light through the regions of darkness and error.

It may be added, that, in the British possessions in North America, several Societies support a number of Ministers and Schoolmasters; but they have little or no intercourse with the professed Heathen, and do not properly come therefore under the description of Missionaries. The Society for the propagation of the gospel counts more than *eighty* of this class; the Wesleyan Methodists, between *twenty* and *thirty*; and the London Missionary Society have *five*.

But, after all, the number should stimulate us to increased exertions, rather than to glorying in our past efforts. To Almighty God we ascribe the praise of whatever has been effected; and we fervently beseech Him to knit the hearts of Christians to those various bodies to which they belong, in the exertions which they are making for the conversion of the world.

There are other Institutions, not named in the following List, because their efforts are rather subsidiary to Missions, than directly Missionary. We shall hope, indeed, at no distant period, to include the Jews' Society in our annual List; and to record the names of Missionaries whom it will have sent to gather in the lost sheep of the House of Israel scattered through the world.

We shall, with pleasure, record in our pages the Proceedings of the other Institutions to which we have alluded; such as the following:—

The British and Foreign Bible Society.
The National Education Society.

The British and foreign school Society.
The African Institution.

The Society of Friends in their efforts for the Civilization of the American Indians.

The Prayer Book and Homily society—now beginning the publication of the Liturgy in the languages of Mahomedans and Heathens.

The Religious Tract Society—which is extending its operations in the dissemination of Christian Truth among the Heathen.

The church of England Tract Society—which will doubtless follow in the same honourable career.

We shall also keep our eye on the proceedings of the following Institutions, which are more immediately connected with Missions:—

New England Company—for the Conversion of the Negroes.

Netherland Missionary Society.

Berlin Missionary Seminary.

Basle Missionary Seminary.

Christians on the Continent will doubtless avail themselves of the recovery of their freedom, to imitate and second the noble efforts of this country, in the diffusion of Christian Truth throughout the world. We shall avail ourselves of every practicable means of obtaining information of their proceedings, in order to bring them before our readers.

Stations and Missionaries.

EUROPE.

Malta and the Greek Islands, 2.

ASIA.

Karass 2. Astrachan 2. Orenburg 2. Canton 2. Tranquebar 3. Vepery (near Madras) 1. Cuddalore 1. Tanjore 18 European and 5 Natives. Serampore and Calcutta 8 Europeans and 7 Natives. Dinagepore and Sadamah'1 1. Cutwa 1 European and 5 Natives. Rangoon 2. Jessore 1 European and 6 Natives. Goamalty 1 Native. Digah 2 Europeans and 1 Native. Balasore 1 European and 1 Native. Agra 4 Europeans and 3 Natives. Nagpore 2 Natives. Patna 1. Bombay 1. Chittagong 1. Sirdhana 1 European and 1 Native. Pan-

dua 1 Native. Ava 1. Allahabad 1 European and 1 Native. Magalady 1 Destined for Travancore 2. Vizagapatam 3 Europeans and 2 Natives. Madras 5. Belhary 3. Ganjam 1. Chinsurah 1. Surat 2. Malacca 1. Muttra 1 Native. Coel 1 Native. Bareilly 2 Natives. Bandha 4 Natives. Benares 1. Matura 2. Amiamgody 1. Columbo 4. Jaffnapatam 2. Batticaloe 1. Point de Galle 1. Sailed Dec. 21, for Ceylon and the East 6. Amboyna 3. Java 4. New Zealand 3. South Sea Islands 8. Sailed for Polynesia 4.

AFRICA.

Gnadenhal 5. Gruenekloof 3. On their voyage 4. Bethelsdorp 2. Theopolis 2. Bushman's country 2. Griqua Town 3. Bethesda 1. Namaqua Country 1. Stellenbosch 1. Tulbach Drosdy 1. Zurebrach 2. Hooze Kraal 1. Rodezand 1. Cape Town 2. Settled with the Chief, Africaner 1. Latakoo 4. Natives, on various stations 6. Isle of France 1. Gold Coast 1, a native. Sierra Leone 3. Bashia 4. Cannoffee 2. Yongroo Pomoh 2. Gambier 1. Goree 1. Cape Town 1. About to sail as schoolmasters and schoolmistresses 8.

NORTH-AMERICA.

Greenland 8. Labrador 17. Canada, Kingston 2. Niagara 1. Fairfield 2. Sandusky Creek (Delawares) 2. Spring Place (Cherokees) 2. Flint River (Creeks) 3.

SOUTH-AMERICA.

Hope 2. Parmaribo 6. Sommelsdyk 3. Berbice 1. Demarara 4.

WEST-INDIES.

St. Thomas 2. St. Croix 7. Jamaica 12. Antigua 8. Barbadoes 3. St. Kitts and Eustatius 7. St. Vincents 4. Dominica 1. Nevis 2. Virgin Islands 3. Bahama Islands 5. St. Bartholomew 1. Trinidad 2. Bermuda 2. Grenada 1.

In the foregoing estimate, several of the missionaries are natives who have been converted to Christianity, and are now piously engaged in preaching the Gospel to their countrymen.

NEW ZEALAND.

In our former numbers we have given some account of the successful attempts made by the Church Missionary Society, to open a friendly intercourse between the Natives of New Zealand and their Missionaries. The Rev. Mr. Marsden, who has been the active agent of the Society, considers New Zealand as the "great emporium of the South sea islands, inhabited by a numerous race of intelligent men." These ingenuous people have been represented as savage and cruel by Europeans, who have first committed acts of fraud and murder, and then calumniated the Natives in order to palliate their own guilt, because they dared to retaliate. Nothing appears to be necessary but the introduction of the Gospel, and the accompanying blessings of civilization, to render these children of Nature a superiour race of beings. A number of distinguished Chiefs from New Zealand have visited the English settlement at Port Jackson, where they have witnessed the various improvements of civil Society. This while it has filled them with astonishment, has enlarged their minds, and gained their confidence. They have since returned, animated with the future hopes of their hitherto benighted country; accompanied by Messrs. Kendall, Hall, and King, who are to reside among them as Missionaries and teachers. The Rev. Samuel Marsden also accompanied them and the Settlers to New Zealand. On his return to Port Jackson, he forwarded to the Society the following interesting Narrative, contained in an official communication to Governor Macquarie, by which it appears that a promising field is opening for Missionary labours in New Zealand.

Paramatta, May 30, 1815.

MAY IT PLEASE YOUR EXCELLENCY,

In obedience to your Excellency's official communication, directed to me on the 17th November, 1814, in which your Excellency instructed me to explore as much of the seacoast and the interior of New-Zealand as my limited time would permit, and to report to you such observations as I might be able to make relative to that island,—I have the honor to transmit the following statement for your Excellency's information.

I landed on the North Cape of New Zealand; and on the Caralles, some small inhabited islands, about 40 miles southward of the Cape, and on the Main opposite to these islands. I also visited the river Thames, and landed

on the west side of the harbor : but the principal part of my time was spent in the Bay of Islands and the adjacent country.

At the North Cape I only travelled two or three miles into the interior, and passed one day and a half, as we found no safe harbor for the vessel.—The inhabitants are numerous, and a very fine race of people. Their potatoe plantations are all very neatly fenced in ; and were in as high cultivation as the gardens in and near London, as they do not suffer a single weed to remain that would injure the growing crop. Here they cultivate turnips, yams, and common and sweet potatoes. Their gardens are principally situated in valleys, or where the land has a gentle rise and the soil is rich. What ground is not in cultivation, is generally covered with the flax-plant ; or fern, the root of which is much esteemed by the natives, and eaten by them as bread in England. The land which I passed over was generally good, and not so hilly as many other parts of New Zealand. There is no heavy timber ; and, comparatively, little of any kind. It is very well watered in every direction. Supplies of fresh pork, and of fish and potatoes, when in season, may be obtained here at a very reasonable rate ; but as there are no harbors for vessels, it must be difficult to get off refreshments, unless the weather is fine. The surf beats violently all along the beach, when it blows fresh from the sea ; and the coast is very high and rocky, unless on a sandy beach.

On the Caralles, the inhabitants are but few. There is a considerable quantity of good land, but very high. It is covered with the flax plant and fern, like the North-Cape ; and there is scarcely a tree of any size. The land upon the Main appeared beautiful to the eye, from the top of the Caralles, lying in alternate hills and valleys. The valleys were invariably filled with trees, and the hills entirely clear, having more the appearance of art than nature. I landed on the Main, and met with the people who cut off the

Boyd, upwards of five years ago. They were encamped, and I continued with them all night. The Chiefs related many circumstances relative to that fatal transaction, from which it appeared that the Europeans had been the first aggressors. There was one Chief present, who had sailed from Port Jackson in the Boyd, and upon whom corporal punishment had been severely inflicted during the passage to New Zealand. They invited me into their harbour of Whangooroa, where the remains of the Boyd lay ; and said they would give me her guns, part of which were on shore, or any other of her property that they might possess ; but the wind did not permit of our going in. The Chiefs went on board the *Active* to breakfast with me the next morning, and then returned on shore, when we immediately got under weigh. I found the land tolerably good, but very little of it fit for plough-cultivation, on account of its mountainous state. The Flat where the Natives were encamped might contain somewhat about one hundred acres, or more ; part of which was enclosed, and planted with potatoes. The inhabitants were numerous, and exceedingly friendly ; and we were furnished with a good supply of potatoes and pork. Between the main land and the Caralles, there is a safe shelter for shipping, with good anchorage of seven fathoms water ; as also a good passage between the Islands and the Main, both to the northward and southward. If a vessel cannot go, on account of contrary wind, on the outside of these islands, there is no danger in running in the inside of them.

All the coast from the Caralles to the River Thames is very high and broken land, excepting Bream Cove, where the land is low and pretty level, for five leagues and upward. Along the sea-coast were found the greatest abundance of fish, particularly Bream-head, so called by Captain Cook. Here I found a great number of friendly Natives ; among whom was a young man called Moyhanges, who

had been in England, and is mentioned in Savage's Account of New Zealand. He was particularly rejoiced; and enquired after Lord Fitzwilliam, and several other Noblemen, who had been kind to him. Fish, potatoes, and pork, were very plentiful here.

On my arrival at the River Thames, I found the harbour very open; and extremely dangerous to shipping, when the wind sets in from the sea. There is no shelter, where a vessel can lie in safety, unless behind some of the islands which are both on the east and west side of the harbour, and which we had not time to examine. We had a very heavy gale, which prevented us from finding the channel into the Fresh water River, which is exceeding narrow, with shallow water on each side. At the head of the cove grew a grove of lofty pines, which had a noble appearance. We stopped here three days, without being able to get into the river; and my time being limited, did not admit of longer stay. I landed on the west side of the harbour, where there is a strong fortification, with a straggling village two miles in length. The Flat on which the village is situated may contain about 200 acres, with a soil generally rich, but strong. The land in the rear is hilly: part is planted with potatoes, which are very fine. The Natives were, by far, a more robust and fine-looking race than any I had seen; and the Chiefs and their wives were clad in a superior style.

From the River Thames we sailed to the Bay of Islands, where I continued upward of six weeks, and examined the adjoining country in every direction. The mouth of the harbour is about four leagues, with a good anchorage for shipping in several coves, as well as behind the islands, of which there are a number in the Bay. Some of the coves run more than twenty miles into the interior.

There are four fresh-water rivers also, which run into the harbour in different places. These rivers derive the following names from the Natives;

viz. Cowa-Cowa, Wyeaddee, Wymattee, and Wytanghee.

Upon the banks of the Cowa-Cowa and Wyeaddee, the pine-tree grows to a considerable height and size. I measured some which exceeded thirty feet in circumference, and appeared to be from 80 to 100 feet high, without a branch, and very straight. There is sufficient depth for large ships, with good and safe anchorage, within ten miles from each of these rivers, and twelve from the heads of the harbour. I was up both these rivers, beyond where salt water extends. There is good land upon their banks, with several Native Villages. The low-lands seldom exceed 100 acres; and, in many places, not more than twenty. The high land, though very strong wheat land and covered with fern, could not be cultivated with the plough, on account of the broken surface. In short, the land more resembles the waves of the sea in a storm, than any other works of nature. I think it more than probable, from the hilly nature of the country, that sufficient falls of water could be met with on these rivers for turning mills, though I did not proceed high enough to examine adequately the truth of this conjecture.

I examined the rivers Wytanghee and Wymattee more particularly, and found upon them the finest natural falls I ever beheld in any country.

The first fall upon Wytanghee was situated at the head of the Salt-Water Cove. A solid perpendicular rock, of almost a semicircular form, surrounded the head of the Cove, and formed the banks on each side to a considerable extent. The rock runs across the Fresh-water river, from bank to bank, full 120 feet in extent. Over this level bed the river falls into the cove, sixteen feet perpendicular above the high-water mark. There was sufficient water in December, the time we were there, to turn any heavy mills for grinding flour, cutting timber, or any other purposes. This river seemed to derive its source from natural springs, and not from occasional rains; for, on examining the banks, I found no

marks of land floods, from the grass and small trees standing in their natural posture. I am of opinion, therefore, that mills might safely be erected here, without being endangered by floods. Timber, wheat, or any other heavy articles, might safely and easily be conveyed by water to the very foot of the mills. There is much good land in the neighbourhood of the cove leading up to the river, and several native villages. I crossed this river about fifteen miles in the interior, where I saw other situations favourable for the erection of mills.

The Wymattee river falls also into the head of the Salt-water Cove, and lies about eight or ten miles to the northward of the Wytanghee. The water of this river runs over a fall of about ten feet above high-water mark, which is formed by nature similar to many artificial mill-dams, which extend across rivers in England. One solid rock forms the bed of the river, and both banks are also rock. This is equally advantageous for the erection of mills.

From the Wymattee I walked, in a westerly direction, upward of twenty miles through the country.

For three miles after leaving the banks of the river, the land was generally level, and exceedingly rich and good, and well calculated for the growth of wheat or other grain. There was no timber upon it; yet it was thickly covered with brushwood and fern. It extended on the right and left some miles, and might be easily cultivated with the plough.

For the next six miles the soil was of various qualities; some good, some stony, some swampy, and some of a gravelly nature. The country which I passed through was exceedingly well watered, having crossed nine fine runs of fresh water in the distance of as many miles. I then entered a very fine wood of different kinds of timber: the pines, in particular, were of an uncommon size. After passing through the wood, I came to a native village, which was situated in a fine rich val-

ley, through which ran a considerable rivulet.

For the next five miles the soil varied; some stony, but the land rich: in the stony land the natives plant considerable quantities of potatoes. There was a large Flat of good land, that might be wrought with the plough. I observed one field, which appeared to me to contain forty acres and upward, all fenced in. In this enclosure were very extensive plantations of sweet and common potatoes.

Shortly after passing this field, I came to a strongly fortified village, containing about 200 houses. It was built on the summit of a very high hill, round which three deep and wide trenches were dug, at a few paces from one another; and all three fenced either with split or whole trees, not less than twenty feet high. In this fortification there were a number of people. The village and people belonged to the Chief, Shunghee, and his brother, Kangoroon, as did all the country through which I passed. The two Chiefs have very large dominions; their territory extending from the east side of New Zealand opposite to the Caralles Islands, to the west side of it. I slept two nights in this fortification. During the time I remained here, I examined the country for about five miles to the westward, and arrived at a lake of fresh water about fifteen miles in circumference. Shunghee informed me, that this lake emptied itself into a fresh water river, that runs into the Western Ocean; and that there was a very fine and extensive harbour on the west side, into which this river ran; but the entrance was very narrow, and a very heavy sea when the wind was from the southward.

I saw little grass in any part of New Zealand, excepting in small patches, where the land had been cultivated; neither is it possible for grass to grow while the country continues in a state of nature, on account of the immense quantity of fern which burthens the soil, and smothers all other vegetation;

In many places it appeared six feet high, and stands as thick upon the ground as a crop of wheat.

There is no part of New Zealand that I saw, so eligible for a settlement as the country last described, which lies between the two rivers Wymattee and Wytanghee. It appeared extremely fine, and fit for cultivation, to the northward and westward, as far as the eye could discern. On my way between the banks of Wymattee and the fortified village previously mentioned, I observed no free-stone. From the North Cape to the river Thames, a distance of about 200 miles, the rocks appeared of a very dark grey, and nearly as hard as a mill-stone; and, throughout the whole, bore nearly the same aspect. The country abounds with pipe-clay and brick earth. I observed no signs either of coal or limestone. With respect to the timber, there is great variety, fit for building houses and ships, or for any other purposes. The pine tree is by far the largest. I saw four different species, but no extensive forest. The flax-plant is common all over the country. It grows in the richest valleys and on the poorest hills, and is a hardy annual plant. It serves the natives for fishing lines, clothing, sleeping-mats, baskets, and various other purposes. It may be considered as the greatest gift of nature these people can inherit.

I found the natives kind and friendly on every part of the coast. From the North Cape to the river Thames, they manifested an ardent desire to cultivate an intercourse with Europeans; and several of the Chiefs requested that I would send some to reside among them. Though I was persuaded that the New Zealanders would be glad to have some Europeans to instruct them in the arts and agriculture, I am of opinion that they would not quietly submit to have any part of their country wrested from them by any other nation, but would resist to the utmost of their power any attempt of this nature. A Chief might be induced to locate a certain part of his domain, for a valuable consideration, provided

he could do this legally, in conformity with the customs of the country.

The boundaries of their estates appear to be accurately ascertained by land-marks, to shew who is the proprietor, and particularly on their fishing-grounds.

Though the natives of this place were so very friendly to us, and shewed us every mark of attention, still I should recommend all masters of vessels to be extremely cautious in entering into any other harbour than the Bay of Islands, unless they can depend upon the good conduct of their crew. The New Zealanders will not be insulted with impunity, nor treated as men without understanding. In the Bay of Islands, I should consider a vessel to ride as safe as in the harbour of Port Jackson, unless the crew behaved extremely ill; as the natives here would not take offence on any trifling occasion.

All the natural productions of the islands, such as timber, flax, or any other article that may hereafter be found valuable to commerce, may be obtained from the natives, for axes, or any other edge-tools that they might want. None of them appear to want industry, but only a proper object to stimulate them. They have done much in the way of cultivation, with such insufficient tools as they have been able to make of wood: but it is out of the power of man to clear and subdue, in its natural state, in any quantity, without iron, an article which they have had no means of procuring. I have every reason to hope, from a late communication, that the Church Missionary Society will in a short time, supply their wants in this respect; and have only to solicit that your Excellency will be graciously pleased to recommend to the kind consideration of his Majesty's Government the inhabitants of this island, who, with a little assistance, would soon shake off the shackles of superstition and barbarism, and render themselves worthy of ranking in the list of civilized nations.

I have the honour to be, &c.

(Signed) SAMUEL MARSDEN.

MISSION AT MADRASS.

The following interesting letter from Mr. Knill, one of the Missionaries, is taken from the London Evangelical Magazine.

Madras, Sept. 25, 1816.

"We arrived on the 26th of August, in the midst of this large place, where there are more than 300,000 souls. Our dear brother and sister Loveless, were almost overwhelmed by seeing themselves surrounded by so many missionaries.

"Dear Townley, and Keith, left us the next morning, (for Calcutta), and on the 12th of Sept. we had another parting scene, by the departure of our beloved brother and sister Reeve (for Bellary.) A zealous and valuable member of Mr. Loveless's church accompanies them, which will make the journey far more pleasant.

"I cannot express the delight I felt at beholding the missionary chapel, situated in the midst of idolaters. O 'tis a glorious sight! No common honour was conferred upon him who was the instrument of erecting this sacred temple.

"In the chapel yard is another trophy of Christianity. On the right hand stands the "Missionary Free School," where between 1 and 200 boys are daily taught to read the oracles of God; many of them I hope will also learn to subscribe with their hands to the God of Israel.

"On the 11th, the second anniversary of the Madras Missionary Society was held, and though only a child of two years old, she is stout, healthy and vigorous. Scarcely could we have thought ourselves so many thousand miles from our native country, if we had not heard the noise of the heathen who were paying their devotions to 'Samme,' in a pagoda near us. Brother Reeve preached previously to the opening of the meeting; when Messrs. Loveless, Lee, Render, Reeve, Mead and Knill, took a part in this interesting service.

"It cannot be said of this place as the Redeemer said of another, 'the fields are white' but it must be said

with anguish that the fields are large and barren, and a feeling heart hears a piercing cry from every quarter, Cultivate us, Cultivate us: break up the fallow ground, send us showers of gospel grace, the water of life and the Sun of Righteousness. And shall they cry in vain? Many an aged Christian says, No, I will never cease to pray for these blessings. I hear some devoted young men say, No, if we can ameliorate their wretched state, Lord, here we are, send us. The affluent say, No, if our abundance will avail; and the poor widow, in the midst of her penury says, No, my mite shall help, for God despiseth not the day of small things.

"In order to prove that this is the language of my heart also, I began the language the Thursday after my arrival. The alphabet contains 237 letters; but hope the day is not far distant when I shall be able to read the wonderful works of God in this strange tongue. My daily prayer is, that God would strengthen my body, that I may be strong to labour, and daily communicate to my soul those supplies of grace, by which I shall prove myself to be a good missionary of Jesus Christ, and the devoted servant of the Society for Jesus' sake.

RICHARD KNILL."

DOMESTIC INTELLIGENCE.

NEW MISSIONARY FIELD.

We have just received a Report to the Female Missionary Society for the poor of the city of New-York, and its vicinity, by Ward Stafford, A. M. from which we shall make some interesting extracts. The Report is quite lengthy, and our limits will not permit us to follow the writer through the ingenious calculations by which he has demonstrated most of the facts stated. The heart sickens at the aggregate of ignorance, sin, and pollution, which he has exposed to view. We cannot however but approve of the painful operations of the skilful surgeon, where it is necessary to probe deep, in order to effect a cure. Let not Christians be discouraged, for we trust the work of renovation is begun.

REPORT.

In compliance with the wishes of the Board of Managers and others, I have drawn up, and shall now lay before you, an account of my labours, accompanied with such observations as the nature and importance of the subject seem to require.

It is about nine months since I first engaged in the service of the Society. Having had some previous knowledge of the state of the poor, and being fully persuaded, that hundreds of families were destitute of the Bible, as well as of all other religious instruction, I determined to devote a considerable part of my time to exploring sections of the city, for the purpose of obtaining further information concerning them, of distributing Bibles and Tracts, and of promoting their spiritual welfare in other ways. By this means, I have had opportunity to address, on the most important subjects of religion, thousands, who had never before seen a minister within their dwellings, and many of whom had never seen one in the house of God.

As in visiting families in connexion, it was impossible not to call on some of every denomination, I thought it my duty to address them exclusively on those great truths in which all real Christians are supposed to agree; such as the necessity of a change of heart, of repentance, of an interest in Christ; the importance of observing the Sabbath, of setting a holy example before their children, and of training them up in the fear of God.

Since I have been in the service of the Society, I have preached as much as the state of my health would permit. During most of the time I have preached once on the Sabbath to a collection of from 400 to 600 children belonging to the Sabbath Schools.—They have been collected for that purpose, at Free School, No. 2, in Henry-street; a part of the city to which my attention has been more particularly directed. Numbers of poor people, who have not been accustomed to go elsewhere to worship, have usually attended at this place. During the sum-

mer, I preached at the ship-yards on Manhattan Island, in a room kindly furnished by Messrs. Browns. At that exercise, it is believed, there were usually about 300 present.

It was impossible, employed as I was, not to observe a large number of seamen. By associating with them, and appointing some evening lectures in the neighbourhood of their lodgings, it was discovered, that they were deplorably destitute of religious instruction, and that it would be easy to give them that instruction, provided proper measures were adopted. This determined me to open a place of worship for them as soon as circumstances would permit. This has accordingly been done since the last quarterly meeting. What has been the success of the undertaking, will be made known in a subsequent part of the Report.

In addition to preaching on the Sabbath, I have usually had several lectures, during the week, at private houses and other places. These have been well attended.

No small part of my time has been occupied in visiting the sick and dying, in attending funerals, and visiting Sabbath Schools. When I have attended a funeral, I have usually appointed, at the house of mourning, an evening lecture, as soon after as I could make it convenient.

My labours have been of such a nature, that their effects will remain in a great measure unknown till the great day of account. It is enough for us that we obey the command of God.—The event we may safely leave with him. He is, however, pleased to grant us some tokens of his special favour. We are assured, that we have not laboured altogether in vain.

It will be gratifying to you to learn, that, although nothing has been published, the object of your Society has attracted the notice of Christians in other places. Since its establishment similar societies have been formed in Philadelphia, Charleston, S.C. Boston, and Charlestown, Mass. and probably before this, in one or two other seaports.

Having given this general statement respecting my labours, some may think I ought to be silent. But as a considerable part of my time has been occupied in exploring destitute sections of the city, as a new missionary field has opened to my view, I shall be excused if I vary from the ordinary form of such reports, and attempt to show the extent and situation of that field; to point out some of the ways in which it is to be cultivated; and to state some of the reasons why great and persevering efforts should be made.

When we consider, that our large cities constitute the centre of exertions for the salvation of the Heathen, that in them are thousands of Christians, by whose means Bibles and Missionaries are conveyed to every part of the world, it will be thought almost incredible, that in the midst of them there should be immense multitudes who are entirely destitute of religious instruction, and of all the ordinary means of grace. That such is the state of many of our large cities, and particularly of the city of New York, the following facts most clearly show.

We will first view the state of the city as it respects a preached gospel.

If we allow the population to have increased in the same proportion for the last seven years, as it did for the ten years preceding, it will now exceed 125,000. Several gentlemen have given it as their opinion, that the average increase has been greater. That we may, however, be sure of being within bounds, we will estimate the present population at 120,000.

So far as I can ascertain, there are not more than 52 congregations of Christians in the city of all denominations. There may be some small collections of persons, who worship in retired places, that are not included in this estimate. If we allow one minister to a congregation, there will be 52 ministers who statedly labour in the city. As some of the congregations, however, have more than one minister, and as there are one or two not connected with any congregation, we will sup-

pose the number of the ministers to be 60. Allowing that one minister ought not to have the immediate charge of more than a thousand souls, there will be 60,000 people left destitute of the stated ministry of the gospel, or of proper religious instruction. That there may be one minister and one church to a thousand people, there must be 60 additional ministers, and 68 new churches.

It is the opinion of several clergymen and others, who may be supposed qualified to judge on the subject, that the number of regular worshippers does not, on average, exceed 600 to a church. It will be recollected, that while a few of the churches are large and well filled, there are many which are small, and some of them but partially filled. Allowing 600 to a church, the number who regularly attend public worship, will be 31,200, leaving about 89,000 who do not attend. A considerable number must be allowed for children, invalids, and others necessarily detained.

Will it be said, that our churches are sufficiently capacious to hold a much larger number than actually attend? This we readily admit. But it does not in the least alter the case as it respects those who are destitute of seats. The seats in the Presbyterian and in most of the other churches are owned or hired by private persons.—One pew is allotted usually to one family, and must, therefore, be at the disposal of that family, though but a small part of it should be occupied at one time. In most of our churches, there are but a small number of pews which are free, and but a small number of others, which do not rent so high as effectually to exclude the poor.

To the class who do not attend public worship, we must add almost all our seamen, of whom there are in the city several thousands every Sabbath in the year. Several gentlemen have given it as their opinion, that there are constantly in this city not less than six or seven thousand.

Let it not be imagined, that New-York is more destitute of the stated

ordinances of the gospel than other cities, or that Christians here are more inattentive to this subject, than they are in other parts of Christendom.

The town of Boston contains, it is supposed, about 36,000 inhabitants, and only 23 churches, and at the present time, a less number of established ministers of the gospel. Allowing one house of worship to a thousand people, and one minister to a house of worship, there will remain 13,000 destitute. Allowing 800 to a congregation, there will be about 18,000 destitute. The town of Boston is but about two thirds as well supplied with houses of public worship and ministers as the rest of the State of Massachusetts.

New Haven, containing, it is supposed, not less than 7,000 people, has only four congregations and four ministers, independently of the College, leaving 3,000 destitute. In the State of Connecticut, there is one minister to a thousand people: In New Haven there is one minister to 1,750. Hartford is in nearly the same condition.

As we go south of New York, we find populous places in no better condition.

In Philadelphia and its suburbs, there were in 1810, 35 churches, and 92,000 people, leaving 57,000 destitute. At the present time, the population, it is believed, exceeds 120,000. According to information recently obtained, there are 42 churches. If we allow one minister to a thousand people, there are nearly 80,000 destitute.

Baltimore, with a population of 55 or 60,000, has 23 churches, leaving between 30 and 40,000 destitute.

Washington, in 1810, contained 8,208 inhabitants, and four churches, leaving more than one half unsupplied, without taking into the account the increase of population, during the session of Congress.

Newbern, with a population of 2,467 in 1810, has but one church at the present time.

Richmond, in 1810, with 9,735 inhabitants, had only one church.

Charleston, S. C. had in 1810, 15

churches and 24,711 inhabitants, leaving about 10,000 destitute.

The moral state of Savannah appears to be somewhat better than that of any of the places mentioned above. In 1810, it contained 5215 inhabitants and 6 churches.

New-Orleans, containing, according to Messrs. Mills and Smith's report, 30,000 inhabitants, has but a single Protestant minister.

Most other populous places, it will be found from examination, are more destitute than the surrounding country.

If we cross the Atlantic and view the cities in Great Britain, and other parts of Christendom, we shall find them in a similar state, as it respects the preaching of the gospel. Even in London, from which so many thousand Bibles, and so many missionaries have been sent to all parts of the world; where are men who have wept and prayed over the heathen, and over the destitute in their own land, and who have made vigorous and successful efforts for their salvation, there are many thousands destitute of the stated ministry of the gospel. The population of London in 1811, was 1,039,000, and at the present time is not less than 1,150,000. The number of houses of worship, of all descriptions, in 1811, was 407. If we allow one minister to a place of worship, and one place of worship to a thousand people, there were in London, in 1811, 632,000 people destitute of proper religious instruction.

It will be found from examination, that most other cities in Great Britain and on the Continent, are in no better, while many of them are in a much worse, condition.

Such is the state of this and other large cities, with respect to a preached gospel.

It may be thought, however, that, as these people who neglect to attend public worship, live in the midst of Christians, ministers, and churches, they are in a condition very different from that of the inhabitants of remote parts of the country, where they are

necessarily excluded from Christian society and all the ordinances of the gospel; that if they do not hear the gospel preached, they at least have the Bible in their houses, are enlightened by human knowledge, and are free from gross immoralities. This comparatively delightful hope, we are not permitted to indulge.

The simple fact, that people do not attend public worship when circumstances will permit, is conclusive evidence, that they do not possess the Bible, or do not peruse it in a profitable manner.

Within a few months, I have distributed from 600 to 700 Bibles.—Most of these Bibles have been given, not to destitute individuals, but families. It is presumed, that these are but a small portion of the Bibles which have been distributed in the city during that time. The Female Bible Society, which was formed the last spring, has directed its attention almost exclusively to the destitute in this city. But to be more particular:—

It has been ascertained, by personal examination, that in one section of the city, out of 20 families adjoining each other, 16 were destitute of the Bible; in another, out of 115 families, adjoining each other, 70 were destitute; in another, out of 32, 21 were destitute; in another, out of 30, 27 were destitute. Were it necessary, we might extend this enumeration through many pages. Taking the accounts, however, of the different sections which have been examined, or of the seventh ward, and parts of the fourth, sixth, and tenth wards, it appears, that not less than one third, and probably not less than one half, of the families are now destitute of the Bible, notwithstanding the hundreds which have, within a short time, been distributed.

Families, which are destitute of the Bible, cannot be supposed to possess other books of a religious nature, or to have gained much religious knowledge from any other source. Accordingly we have found the people deplorably ignorant as it respects the

subject of religion. It is impossible, however, to enter into a particular description of their character—a few prominent facts must serve as a general index.

Since the establishment of Sabbath Schools, there have been admitted to them between five and six thousand adults and children, most of whom were not only unable to read, but ignorant of the first principles of natural and revealed religion. A short time since, a girl 15 years of age, a native of the city, came to one of the Sabbath Schools, who had never been within a church, had never heard of a Bible or a Saviour, knew not that she had a soul, and supposed that when she died it would be the end of her existence. This was not a person of colour. Happy would it be if this were a solitary instance of heathenism in a Christian country, in an enlightened and highly privileged city! But there are not only multitudes of children and youth in a similar condition, but large numbers of people who have arrived to middle, and some even to old age, in a condition but little better. There came to one of the schools a few Sabbaths ago a woman of 30 years of age, who was ignorant that she had a soul! Several other cases of a similar nature have recently been found.

The people of colour, it is known, have been greatly neglected, and generally suffered to grow up in the most absolute ignorance of religion. Let it not be supposed, however, that all, who are thus ignorant, are either people of colour or foreigners: no small proportion of them are white people, who were born and have lived all their days in the city. It is the opinion of those who are best acquainted with the moral state of the city, that not one fourth part of the adults and children who need to be instructed in Sabbath Schools have yet been collected.

Would the limits of this Report permit, a multitude of facts might be stated of the same general nature. One more, however, as a proof of the

superstition, as well as ignorance of many of the people, must suffice.—Hundreds of families attempt to exclude, it is presumed, evil spirits from their dwellings, by the ridiculous means of nailing horse-shoes at the bottom of their doors. Any one who walks the streets in certain parts of the city may notice them, though they are more generally concealed from public view.

What must be the state of a people who imagine that evil spirits may be bribed or frightened in this frivolous manner? What the state of a people, where persons may live twenty, or thirty, or forty years, without being conscious that they have souls to be saved or lost; without having any idea of a Redeemer, or of a future state? Surely of some parts of the city it may with truth be said, "darkness covers the earth, and gross darkness the people." (To be continued.)

REVIVALS OF RELIGION.

COMMUNICATION.

In No. 17 Vol. I. of the *Intelligencer*, page 268, a Religious inquiry is said to have commenced in the first Society in Mansfield. It may gratify some Readers to know that the fruit of that inquiry, has been the conversion of about forty souls to the Christian faith and practice. The subjects of this work, are between the age of 12 and 25. The other features of it, have no such peculiarity as to render particulars necessary. May its gracious Author continue to extend the Walls, and increase the Children of Zion, till all the families of the Earth shall be encompassed, and all people give Him Praise.

Extract of a Letter to the Editor of the Recorder, from the District of Maine, dated April 24, 1817.

"There has been a special attention to religion in Fayette of late. The Baptist church, which consisted of 35 members, has had an addition of about 60 within a few months. The other church in that town has had

from 30 to 40 added. In Hallowell, a day has been set apart by the people of God for religious duties and services; the forenoon was spent in prayer for the out-pouring of the Holy Spirit and the revival of religion in that town and vicinity; in the afternoon a sermon was preached by one of the ministers who attended: 3 or 4 young men have recently obtained a hope, and a number more are deeply impressed."

State of Religion in Natchez.

FROM THE RECORDER.

The Rev. Daniel Smith, who left Boston a few months since, with a view of promoting the interests of religion and learning in Natchez, Mississippi Territory, has communicated to a friend in Boston, the following pleasing intelligence:

"All my exertions here are prospered beyond my most sanguine expectations. Our congregation is still increasing, although the Baptists and Methodists have now meetings in town. Our house, which was thought quite too large, is found altogether too small: and it is evident there is a special influence of the Divine Spirit, on the hearts of the people, inclining them to attend and hear the word of God. Our prayer meeting is well attended and solemn. There is also a weekly lecture by Mr. Davis, a worthy Baptist minister. Two years ago, not more than one hundred persons were perhaps ever seen at church in this place. We have organized our little church; we expect to have immediately about twenty members; all hopefully pious. The Baptists also have formed a Church with about thirteen members; I rejoice in this event; there is perfect cordiality between the Baptists and us. The Charitable Society, established by the ladies flourishes; it was formed last year, for the support and instruction of poor children; it has raised more than \$2000, and is doing much good. It has occasioned the establishment of a Lancasterian School under Mr. Davis, the Baptist minister, which is likely to be

an extensive blessing to this place, The Academy also is very successful; having more than eighty scholars from the most respectable families; and the number is every week increasing. A year ago there was not a good school in the place; now almost all the children are under the care of well qualified and pious instructors.

This object I have had much at heart, and I rejoice it is so soon accomplished. Many of these things augur well to the interests of religion in Natchez; and at least there is abundant encouragement to go forward in the Lord's work.

Bible Society.

A Female Auxiliary Bible Society has been lately formed in Colchester, Conn. composed of females of all ages, from six to seventy-five years. The subscriptions amount to about 40 dollars annually. At their first meeting, the Society voted that thirty dollars of the money paid into the treasury at that time, should be appropriated to constitute the Minister of the Parish, the Rev. Salmon Cone, a member for life of the American Bible Society.

Mrs. Abigail Deming, *Secretary.*

Mrs. Hannah Foote, *Treasurer.*

Herkimer Bible Society.

On the 5th of May a Bible Society was formed for the county of Herkimer, and the following officers elected:

Rev. Hezekiah N. Woodruff, of Herkimer, President,—Rev. John P. Spinner, of Herkimer, first Vice President,—Rev. Jesse Churchill, of Winfield, 2nd do.—Elder Stephen Sornborger, of Fairfield, 3d do.—Elder Giles, of the Methodist Episcopal Church, 4th do.—Elder Benajah Corp, of Russia, 5th do.—Windsor Maynard, Esq. of Herkimer, Secretary.—Simeon Ford, Esq. of do. Treasurer.

Installation.

The Rev. Caleb Pitkin, was installed Pastor over the Congregational Church and Society in Charlestown, Ohio, on the 23d of April, 1817. The introductory prayer was offered by the Rev. Hervey Coe; The Sermon was preached by the Rev. Giles H. Cowles, from Ezekiel iii. 17, 18, 19; The installing prayer was offered by the Rev. Thomas Barr; The charge to the pastor was given by the Rev. John Seward; An address to the congregation by the Rev. Simeon Woodruff; The right hand of fellowship was given by the Rev. William Handford; and the concluding prayer was offered by the Rev. Luther Humphrey.

For the Religious Intelligencer.

THOUGHTS ON A PASSAGE FROM THE FOURTH CHAPTER OF THE WISDOM OF SOLOMON.

"He was taken away speedily, lest wickedness should alter his understanding, or deceit beguile his soul."

Oh! Thou, who giv'st the heart to know,
Ere transient life shall cease,
The way in which the feet must go
To reach the realm of peace,

Thou who dost aid the seeker's eye
That holy hope to find,
Which lights the moments as they fly,
And soothes the darken'd mind,

Oh! grant to me that wise resolve,
Firm act, and sweet repose,
That cheer the seasons which revolve,
Or gild them, as they close.

For rather would I pass away,
While life is fair and new,
And coldly slumber in the clay,
And slumbering, moulder too,

Than lingering long on earth, to find,
While tears of anguish roll,
Deceit had lur'd the alter'd mind,
Or folly slain the soul.

L. H.

Confidence in God.—A fact.

A lady in one of our large cities, had been in the habit of attending religious meetings in the evening. When she had no one to accompany her, she would sometimes go alone, although frequently admonished of the danger. On her return one evening not long since, from the place of worship, in crossing a public walk which lay in her way home, she was met by two Ruffians, who stepped before her, and presenting a pistol to her breast, demanded her watch and money; although alone, as they supposed, there was one present in whom she trusted, that the wretches did not see, and at whose approach others like them once "went backward and fell to the ground;" as she had no arm of flesh to protect her, she instantly fell upon her knees before them, and with uplifted hands, cried out, "Now, LORD JESUS, help!" The affrighted assassins fled.